

Communism

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Another selection from Imperium.

THE GRADUAL TRANSITION of the Spirit of the 18th century in to that of the 19th century was manifested by the increasingly radical nature of the conflict between Tradition and Democracy. Rationalism became more extreme with each decade. Its most intransigent product is Communism.

In the century 1750-1850, Democracy had undermined the State and opened the way for the Economic Age. But the financier and the industrial baron replaced the absolute monarch. Communism is the symbol of the transference of the democratic struggle to the sphere of economics.

Communism fitted itself out with a Rationalistic philosophy: a materialistic metaphysic, an atomistic logic, a social ethic, an economic politics. It even offered a philosophy of history which said that *human history was the history of economic development and struggles!* And these people ridiculed the Scholastic philosophers for the nature of the problems they set themselves! Religion—that was economic, politics, of course, also. Technics and art were clearly economic. This theory was actually the crowning intellectual stupidity of the Age of Economics. The Age asserted thus its omnipotence and universality. "Everything within economics, nothing outside economics, nothing against economics" might well have been the slogan.

Just as the *political* aspect of De-

mocracy had been directed against quality and tradition, so the *economic* aspect was directed against even such quality and superiority as was engendered by economic differences. Political class war became economic class war. Just as the appeal in the first stage had been made to anyone not belonging to the two Estates, so later the appeal was directed to the non-possessors. Not all non-possessors, but only those in the great cities, and within this group, only the manual workers, for only these were physically concentrated so that they could be brought on to the streets for class war.

But Communism was *political*, unlike Liberalism, and named an enemy who must be annihilated—the bourgeoisie. The better to make the program of action go ahead, the picture was simplified: there are only two realities in the whole world, bourgeoisie and proletariat. Nations and States are bourgeois devices to keep the proletariat divided and thus conquered. This was the origin of the idea that Communism was an Internationale, but its strength as an Internationale was shown in 1914, when the class-war organizations in all countries threw themselves heartily into the fight among the nations. It was never an Internationale in the true sense.

Nevertheless it was an affirmation of politics, and was a force to be reckoned with during the Economic Age. It was able in various Western countries to bring about Civil War—e.g., France,

1871. Its high point was the Bolshevik Revolution in Russia, 1918, when the theory of Communism was actually adopted by a non-theoretical Asiatic regime as a weapon of foreign policy.

It was in the essence of Communism, as in every by-product of Rationalism, that its wish-picture could never become actualized. Using inorganic logic to construct a program for actuality does not change the fact that an organism has its own structure, development, and tempo. This can be injured, distorted, annihilated from without, but inwardly changed it cannot be. Thus Communism was purely destructive in effect, and this was why the Asiatic power on Europe's boundary adopted it as a pro-

gram to disintegrate all European States. Communism, like all Utopias, is impossible of realization, because they are rational and Life is irrational. The sole novelty about the Utopia of Communism is that it proclaims itself as inevitable. This was a tribute to its will-to-power, but this vain boast had the same life span as Rationalism. With the advent of the Age of Absolute Politics, even class-war drops theory. History receives Rationalism and all its debris into its vaults of the dead. Death, and not refutation, is the fate of rationalistic theories of politics and economics. We who live in the middle of the 20th century will witness the final desuetude of Rationalism and its progeny.

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is important that everyone know that no citizen can be required to give any information whatsoever to any Civil Rights Investigator, FBI agent or other law-enforcement officer against his will. This point is obvious, but often overlooked.

FIFTH—IDENTIFY THE AGITATORS AND THEIR SUPPORTERS!

A responsible committee should be formed to collect information concerning the agitators and their contacts in the community. No individual can be forced to employ or patronize any person whose objective is to destroy good will between the races and to create chaos in the community.

SIXTH—ENCOURAGE VOLUNTARY NEGRO MIGRATION

Immediate steps combined with long-range plans should be made to encourage voluntary Negro migration. Our disproportionate Negro population has become an unbearable economic and political liability. Because of our large Negro population, the future looks dark indeed when one contemplates the years

of bitter political, economic, and social racial struggle that lie ahead.

Logic and reason should indicate that voluntary Negro migration and resettlement is the best solution to the race problem.

SEVENTH—REGISTER ALL WHITE CITIZENS OVER 21 YEARS OF AGE

Statistics show that approximately 40% of our White population over 21 years of age does not vote. Under the new Federal Voting Rights Bill, registrars will be forced by the Federal Government to register any applicant over 21 years of age without literacy tests.

With the many Negro organizations herding Negroes to register, White registration will be a must. This has always been a primary function of the Public Affairs Committee of the Citizens' Councils. Efforts in this direction must be intensified.

By following this seven-point plan, your community can be prepared to handle any situation which may arise. Once it becomes known that you are ready, there will be far less likelihood of trouble!